

2

THE  
INDEPENDENT FAITH  
Displayed,

In a new edition and verification,  
(with some Additions,)

OF

The ANSWER to the DIALOGUE,

BETWEEN

SATAN and a BEREAN;

BY

DAVID FORBES of MONTROSE.

No doubt ye are the People, and wisdom shall die  
with you!

EDINBURGH:

Printed and Sold by WILLIAM AULD,  
Turk's Cloths, Lawn-market.

M. DCC. LXXV.

17

THE  
HISTORICAL SOCIETY

OF THE  
CITY OF BOSTON

OF THE  
CITY OF BOSTON

OF THE  
CITY OF BOSTON

OF THE  
CITY OF BOSTON

OF THE  
CITY OF BOSTON

OF THE  
CITY OF BOSTON

OF THE  
CITY OF BOSTON



Forbes

## To The PUBLIC.

**A**N universal challenge was given last Summer, by the author of the *Assurance of Faith Vindicated, from the misrepresentations of SANDEMAN and CUDWORTH*, to all who thought themselves interested in the dispute, to overturn his arguments, if they found it in their power. It was generally believed, that the INDEPENDENTS, whose doctrine was so publicly attacked, would have made some attempt to refute his reasoning, and vindicate their cause, by some plausible piece of sophistry or other. An attempt indeed they did make; but from a sense, it would seem, of the insufficiency of their arguments, it never saw the light.—Whether, upon finding their opponent's reasoning from the *Press* too strong, they intended to catch any unguarded expression he might let fall from the pulpit, is uncertain.—But their success this way was still worse: For two of their members (viz. JOHN PYE and LAURENCE STEEDMAN) who had gone to hear him preach, instead of bringing away any thing whereon a refutation could be founded, like the two spies of old, brought a favourable report, and candidly told their brethren, that they had heard nothing but the Gospel.—This was a thunderbolt they did not expect, and for which they had no resource left, but the old *Catholic* plan of *excommunication*. The two witnesses accordingly were forthwith delivered up to *Satan*, with all the usual formalities, and were hardly allowed the privilege of reading their reasons.—Having thus shewn their *good-will* by *complimenting*, as far as lay in their power, an honest couple of confessors of the truth to the Father of lies, their next device was, to apply to the same infernal genius, for a portion of his subtilty and invention, to help them out at such a *dead-list*, and, assassin-like, to stab in the dark the preacher of those truths they were unable to overturn.—A flimsy piece of calumny was accordingly fabricated, which their *assistant*, more candid than themselves, dignified with *his own* name in the front.—And

A

lo! forth it came, and was blazoned abroad by the common street-hawkers in this, and perhaps in all the other market-towns in the kingdom, under the title of "*Satan a poem, or A Dialogue between the Devil and a modern Berean*;" after it had undergone (as it is said) the inspection, and approbation of sundry INDEPENDENT churches. And this, doubtless, was the uttermost of their sufficiency at the time of its date! But now, it is said, they are working upon a new plan of attack, under the guise of "*Truth—and B——y*"

Though Christians are above regarding the shafts of slander when levelled merely at their own persons; yet when the cause of truth is in danger of being wounded by the arrows of malice, through the sides of its teachers, it would be highly criminal for those, who have it in their power, not to do justice to an injured character, for the sake of the truth. An answer was therefore published by David Forbes, a worthy man of Montrose: Of which, the following stanzas are only a paraphrase or illustration, intended to give the public in general, and many well-meaning deluded people among the Independents in particular, a more clear idea of some of the absurd and antisciptural doctrines, and usages, so tenaciously held forth and practised in the Churches formed on the *plan of the late Mr GLAS*. Averse to anonymous satire and personal abuse, the BEREANS openly avow this Paper, which consists of nothing but *stubborn facts*: And tho' a religious dispute, drest in rhyme, may appear uncommon; yet as their adversaries seem fond of this mode of writing, and averse (being either unwilling or *unable*) to enter into a serious argument, it is requisite to answer such "*fools according to their folly*." But, for the future, if they have no better weapons to wield, than they have hitherto employed, the Bereans will treat their malice and impotence, as *King Hezekiah* did *Rabshakeh's* blasphemous letter, which he spread before the Lord, saying at the same time to his subjects, *Answer him not*.



# THE INDEPENDENT FAITH Displayed.

**O** Heard ye, my Friends, the Report of the day,  
All manner of evil how fallably they say,  
Against the BEREANS, and JESUS their Head,  
Which SATAN and GLASSITES industriously  
spread?

Absurd INDEPENDENTS! your spirits are mean :  
With sneering, and leering, ill nature and  
spleen,

*Independent of truth, independent of sense,*  
Your wit and your malice, ye weakly dispense.

Yet, if slander be argument, solid and true,  
No *Billingsgate* Lady's so able as you !  
Nay, in your sweet DIALOGUE (*modest and civil*)  
You scarce yield the palm to your father the D—l.

If Bereans offend you, it is not with lies ;  
For *they* the truth VINDICATE full in your eyes :  
They call you to answer, in name of their God ;  
While ye call on SATAN to smite with his rod !

Ah ! woe me ! your hearts seem allied to hell,  
How otherwise could ye such calumnies tell ?  
May mercy prevent you, and pluck you as brands  
From fire, and your *father*, your tongues who  
commands !

6 The INDEPENDENT FAITH Displayed.

You take to yourselves both the name and the stile  
Of *Satan*, solacing yourselves with the guile  
Of mingling much truth with the lies that ye say,  
That ye may the simple more surely betray.

But truth is the truth, altho' *Satan* should say it,  
And many speak truth with a view to betray it;  
The truth we'll approve of, in spite of the devil:  
The truth is as good as the falsehood is evil.

The truth which the Scriptures so fully declare,  
To men bringeth joy, but to Devils despair:  
The devils believing both tremble and grumble;  
Bereans believing are thankful and humble.

Now O ye BEREANS, who such are *indeed*!  
The more you're belied, you're the liker your

HEAD:

Hold fast by the truth, tho' they pelt you with lies;  
Let the truth blow the tempest again in their eyes.

Keep truth in your heart, and keep truth in your  
mouth,

For *Satan* is always defeated by truth;  
Tho' slanders around you fly thicker than hail,  
You're proof against slanders in that coat of mail.

Your buckler of faith will repell every dart,  
And truth like a poniard will stab to the heart:  
If well you shall manage the sword of the Spirit,  
Nor *Satan*, nor slanderers dare venture near it.

If MAD and a DEVIL they called your LORD,  
And all of them *crazy* who follow'd his word;

The INDEPENDENT FAITH Displayed. 7

What marvel, if ye, who are last in the train,  
Be, like your Redeemer, call'd *crack't in the brain?*

They called him *Balzebub*! Hear earth and hear  
    ven!

What glory diviner to you can be given,  
Than thus to be scourg'd by the very same rod,  
Which Satan and sinners deem'd worthy for God?

Those children of blindness the light cannot see;  
They foam out their shame like the waves of the  
    sea;

The day of the gospel is mid-night to them,  
Who to their *bold challenge* dare not sign their  
    *name.*

Behold, ye BEREANS, their faith and their love;  
A *sound so uncertain* ne'er came from above!  
Their faith is a fuz-ball\* and can't bear the test,  
Of Scripture—and therefore the Scripture they  
    wrest.

Time would not allow me, to sum up the whole  
Of the Scriptures they haul in—to *save them a vole*;  
And to prove—that their faith is—a vapour  
    and worse;

For, instead of a blessing, it brings them a curse.†

This faith so new-fangled, and fashion'd by GLASS,  
With Glassites may pass, though but *Glass-work* alas!

\*Stiled, in our vernacular diction, *The Diel's Snuff-Box.*

† *Gal. i. 8, 9.*

### 8 The INDEPENDENT FAITH Displayed.

For, grinded and polish'd by SANDEMAN new,  
It confoundeth all objects, as *false-Glasses* do.

Their faith's "like a bridge, (so this SANDEMAN  
faith,)

"Which, firm on a rock, the one end of it hath;  
"The other end on their obedience stands,"  
The perfect fulfilment of JESUS' commands!

The Rock which they talk of in loftiest strain,  
Is the Gospel proclaim'd to the vilest of men;  
And thus the one half of their faith they secure,  
By which many simple poor souls they allure.

But whether must we for foundation of faith,  
Regard what the Scripture or SANDEMAN faith?  
The latter declares, "'Tis the work of his  
hands;"

Alas! that foundation is sinking as sands!

If faith is establish'd on works of our own,  
Then, the *plan apostolic* is fairly o'erthrown;  
But faith must be founded on GOD'S WORD alone,  
Unmoveably fix't on the work he hath done.

GOD declares, that "in JESUS his soul is well  
pleas'd,

"And all who believe him with JESUS are rais'd:"  
Behold the glad tidings, to Gentile and Jew!  
Believers are sav'd, if the witness be true.

GOD'S word is sufficient for us, and for all;  
GOD'S word into question we never dare call—



The INDEPENDENT FAITH Displayed . 9

But here our objectors will now take us up ;

"What!—Get ye by faith *the assurance of hope?*"

Yes! Yes! we avow it; assurance of hope,  
With assurance of faith, have abundance of scope;  
Both founded in evidence plain and direct:  
What JESUS has joined, no mortal should break.

But ye have your *something*, so odd and so new,  
Your *something* in others, is *something* in you;

"A something so cruel, and still unpossess!"

An Aaron's rod, swallowing up all the rest.

Like the Jews, ye are crying for signs in the skies,  
While MESSIAH'S works finished flash in your  
eyes,

Still praying, "O *may* we be saved!—and O!

"(If indeed we be saved), the same *may we know!*"

But why don't you see? O ye blind men of light!  
Ye grope in the dark, and ye say ye have sight.  
Ye maintain that the Gospel's believed by you!  
Impossible! else ye would joy in it too.

"But how shall I know, I believe not in vain,

"But by my desire, and my love, and my pain,

"By my deeds, and endeavours the best that

"I can?"—

And how can the LORD *not accept* such a man!

Lo, here is the *whirl-pool* that swallows you up,  
While sailing away from your Cape of Good Hope!  
Ye box round your *compass* of labour and fear,  
Your *alms*, and your *order*, and *discipline* dear!

10 The INDEPENDENT FAITH Displayed.

O the *fare* of a *Love-feast's* a noble exchange !  
For *this* is your \*fellowship—wonderful!—strange!  
But Ah ! the New Testament fellowship's gone :  
Your *fishes* are *serpents*, your *bread* is a *stone* !

But then, your *love-kisses* !—what blessings they  
bring ! (ring ? §  
Why don't ye sweet people ! kiss *all round the*  
Yet, if they're indeed an appointment of God,  
How came the apostles to send † them abroad ?

Your *feet-washing* too is a notable standard !  
How widely from *common-sense* ‡ here you have  
wander'd !

For tho' it with *Men* may be wholesome and  
pleasant, (cent.  
Yet, methinks, with the *Women* 'tis rather inde-

How gloriously grand is your saying AMEN !  
Derived from all the inspir'd holy men !  
But is the conclusion so perfectly true,  
That as they were inspired, so therefore are you ?

\* Thus they burlesque the fellowship of the Apostles,  
mentioned Acts ii. 42. by calling it a collection of mo-  
ney which they make about the time of their precious  
Love-feasts !

§ Their custom is to kiss only the two persons next  
them.

† The apostles sent their salutations to the churches  
at a distance, But how they could *transport kisses*, in  
the Independent sense of the word, is not easy to  
conceive !

‡ “ Immodesty admits of no defence,  
“ For want of *decency* is want of *sense*.” POPE.

The INDEPENDENT FAITH Displayed. 11

Ye poorly and wickedly imitate PAUL,  
Who to *Satan* gave men, having power to recall :

But you're laugh'd at by *Satan*, as sons of the  
*Jews*,

“ Both JESUS and PAUL I know, but *who are you ?*”

Ye say, ye love each one, as each loves himself,  
And freely distribute to brethren your self—  
But Devils with Devils hold as firm accord,  
Yet are damn'd for conspiring against the *one LORD*:

So if ye are brethren, and not in the truth,  
You're condemn'd, by your charity, from your  
own mouth :

And, that ye are guilty, is clear as the day;  
For, that *he has the truth*, none among ye dare  
say !

If these are your *marks*, and with these ye succeed,  
Ye may tell one another, “ That *all's well* in-  
deed ;”

|| *Delivering a person to Satan*, was evidently  
a miraculous work of Sovereign Almighty power, done  
under the infallible and immediate inspiration of the  
HOLY GHOST—which is now ceased—Therefore, that  
Popish and Independent form of excommunication un-  
der the notion of delivering a person to Satan—is a most  
horrid and diabolical arrogating to themselves the pow-  
er and authority of the HOLY GHOST—downright un-  
allayed, avowed and practical blasphemy !

§ Scève. See Acts xix. 14.

12 The INDEPENDENT FAITH Displayed.

And crow, by yourselves, O ye lofty proud men !  
While ye sing, "*The BEREANS are crackt in the  
brain ?*"

But, hark ! if your labour should fail in a title,  
Then hell is your portion, by way of requital :  
The example from CHRIST which ye wickedly  
draw,

Must fail ye, for he was as pure as the law.

Thus, ye labour for ever, and labour in vain,  
For assurance of hope, which ye ne'er can attain ;  
For, according to you, 'tis the *finishing favour* :  
Your talk then about it, is all a mere *haver*.

Ye snap at a shadow, and run at a rain-bow ;  
As puppies, and children, and fools, all in vain  
do.—

What pitiful doings must yours be indeed,  
If of hell, or of heaven, ye know not, till dead !

Thus, weary, and pained, and fearful, till death,  
They labour in fire, and they labour for wrath :  
For still to their idols, (their own deeds,) they go,  
Inquiring of them, " if they're saved or no ? "

But O ye BEREANS in heart and in name,  
Whose faith, and whose hope's with th' Apostles  
the same !

Ye drink of a purer and nobler wine,  
The fruit of the SPIRIT, and JESUS our VINE !

Reconciled to GOD in the blood of his Son,  
We praise him, and glory in what he hath done



The INDEPENDENT FAITH Displayed. 13

For what were the blood, e'en the blood of the  
cross,  
Unless we could view it as flowing *for us*?

No doubt, *peradventure*, nor *may-be* we know,  
In any one thing which the SPIRIT doth show:  
We know we are saved, and certainly seal'd,  
When JESUS the SAVIOUR in us is reveal'd.

Pray, who are the persons declar'd to be lost,  
But the blind to the gospel, by darkness engross'd?  
But GOD hath commanded his glory to shine  
In hearts of BEREANS;—O glory divine!

Our GOD is the LORD who hath made earth and  
heaven,  
And "much do we love him, for much is for-  
given!"  
Forgiveness doth flow through the whole of his  
word,  
And flows to our hearts with the blood of our  
LORD.

Forgiveness still reigneth, in you if it dwell;  
In every believer it *beareth the bell*:  
Forgiveness doth grow in the heart, as the root  
Of every good product and Christian fruit.

'Tis true, while in *this* life, no man's free from  
Sin;  
Nor Saint is excem'd from a warfare within;  
But deeds of the body shall mortified fall,  
By power of the SPIRIT who dwells in us all.

14 The INDEPENDENT FAITH Displayed.

No real BEREAN's so foolish and weak,  
As harbour this woeful and common mistake ;  
" Because he's not perfect as JESUS his LORD,  
" That therefore he has not believed his word."

Who'll say, that King David was no king at all,  
While David was warring with th' old house of  
Saul ?

Or say, of *Rebecca*, she knew not of life,  
When feeling the children within her at strife ?

Who'll say, in a garden there groweth no flower,  
Because that some prickles may grow on the bower ?  
Or say, there's no gard'ner to keep it at all,  
Because of the vermin that lurk by the wall ?

The fairest of pictures are form'd on the shade,  
And being contrasted, the fairer are made ;  
Thus God out of darkness commanded the day,  
To make of his glory the clearer display.

In our hearts we see clearer *the truth and the grace*,  
By the shade of their opposites found in the place ;  
As lamps, which are used to shine in the night,  
By means of the darkness discover their light.

But now to review a few baubles of GLAS,  
For *Gold* among *Glassites*, which currently pass ;  
(GLAS's children love glittering delusory things ;  
They'll hunt for the down on the butterfly's wings !)

Their GLAS has so dreadfully broken the light,  
That it wholly confoundeth their soul and their  
fight ;

The INDEPENDENT FAITH Displayed. 15

Else how could they fancy, "that Mary first shew'd  
"To Jesus, that he was the dear SON of GOD."

But this is such sad and deplorable stuff,  
That he who hears least of it, heareth enough.  
O LORD GOD, demolish *Glas*' works from their  
eyes,

That they may thy holy word no more despise.

Look now, ye *despisers* of churches and Popes,  
Confounded, I grant, in their fears and their hopes;  
Though they are as earthly, and blind as a mole,  
They scarce can be more so, than you on the  
whole.

Consider your tenets, and ponder them well ;  
Were ever absurder invented in hell ?——)

Ye say, " from your works, your own faith ye  
must know ;"

As if from a stream e'er a fountain could flow !

In your way the building must rest on the top ;  
The tree with its root must depend on its crop ;  
The branches must spring from the blossoms they  
bear,

Or else ye will reckon no branches are there !

How brutishly ye have the scriptures perverted !  
Which proves ye are false men and all hollow-  
hearted,

See *Glas*'s works, 2. Vol. page 15th, 1. Edition.

# 46 THE INDEPENDENT FAITH DISPUTED

Proud, bold, over-runners of God's fixed laws,  
 Calling sons their own fathers, — reflect on their own  
 cause!

If you're in the right, then the saints all are wrong  
 "To him who lov'd us," is the strain of their song  
 But, if "CHRIST loved ME," any *Glasgow* that  
 Then, you'll send him to Satan—to teach him  
 That this is the fact, is notoriously true,  
 Both here, and in Glasgow, as practis'd by you  
 As witness true *Steedman*, and honest *John Pyle*  
 Bold *Begg* and brave *Nesbit's* fair names, if I lie  
 Now all Independents, the truth calls on you,  
 Let nought but the truth be between you and me  
 Accus'd be the man, from the truth who he  
 flee!

Bereans avowedly stand to their cause,  
 Regardless of human reproach or applause  
 Berean-like, therefore, the truth I have told,  
 And fairly to sign it, I feel myself bold.

(Signed)

*Montrose, Feb. 7, 1845.* DAVID FORBES

"Cursed is he that smiteth his neighbour se-  
 cretly," Deut xxvii. 24.

MA 50